

reclining and for putting down items are attested in several tombs. Sculpture has been rarely found, but female half statues, sometimes without faces, are a common feature in Kyrene. Greve puts forward an explanation of these as representations of a death goddess. Gardens and niches are further features of the tombs in these cities. Portable equipment, used for ceremonies during or after the funeral, has been found in several tombs, as well as items given to the dead for his or her journey to the netherworld or elysium.

In discussing the origin of sepulchral court architecture, Greve looks at tombs from Greece, the Greek islands, Asia Minor and the Near and Middle East. Furthermore, she considers theatre stage architecture, gymnasia and temples. Courts are rather common features; inner courtyards, however, are very rare and only to be found in Alexandria and Nea Paphos. Most probably, these tombs were created in Alexandria under Egyptian influence (the element of the court) and transferred to Cyprus. Greve emphasizes that the idea of the tomb as the house of the dead cannot be proved. Nevertheless, palaces and their courtyards should be considered as models for the inner courtyard structures.

The third chapter discusses Hellenistic ideas of death and the afterlife, and the rituals and ceremonies which followed death, the remains of which can be traced in the courts.

Surprisingly, the book has nearly no photographs. Only the front cover and two more photographs (70 Abb. 4, 108 Abb. 8) are offered to satisfy the reader's curiosity. Missing is the figure of the Ba bird which is referred to at 153 for cat. no. A44 (tomb Wardian III). A second edition should definitely include pictures of the best preserved tombs at the very least. Perhaps the lack of photographs is due to a problem of authorization which, in the case of minor objects, the author has overcome skilfully with drawings of photographs (for example 81 Abb. 5–7). A map of the eastern Mediterranean and further maps of the Alexandrian, Paphian and Kyrenian *necropoleis* illustrate the geographical and topographical situation of the tombs. Drawings of the different types of tombs are a helpful feature for the reader (34, 36–37 figs 1–3). In some cases, a footnote would have been useful, for example for the supposed cultic games in Bronze Age Palaepaphos (117). A second edition should also undergo an editorial review of several terms, for example Hypogäen (15, 108), Vouni (114), Ossuarien (135, 136), Perieget (149) and extra muros (122).

The book is addressed to the scientific community and covers regions and periods which were formed by Greek and, in the case of Alexandria and Cyprus, also by Egyptian culture. Greve manages to cover these aspects, although this reviewer would have wished for longer discussions on the origin of the inner courtyard type, especially on palace architecture and also on Egyptian tombs and their characteristics. As classical archaeology is partly a *Bildwissenschaft*, the inclusion of more photographs would have been an enormous benefit for the book. Nevertheless, it offers a thorough survey and analysis of tombs with court architecture in Alexandria, Nea Paphos and Kyrene, and should have its place in libraries specialized in classical art and archaeology.

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MAVRIDIS (F.) and JENSEN (J.T.) *Eds.* **Stable Places and Changing Perceptions: Cave Archaeology in Greece** (BAR International Series 2558). Oxford: Archaeopress, 2013. Pp. xxi + 333, illus. £51. 9781407311791. doi:10.1017/S007542691500097X

The book under review, the first in a series to be published by the Ephoreia of the Palaeoanthropology and Speleology of Southern Greece, brings together 20 papers that provide a good introduction to various aspects of cave archaeology. The articles offer no new field data, but each of them contains a useful summary of the current state of research on issues related to Greek cave studies. Although not all of the book's four sections directly relate to each other, the work as a whole may be useful to those interested in caves who often have to deal with spaces occupied for long periods and/or different purposes. All the essays view caves as stable topographical features that encapsulate cultural and other types of remains that are of paramount importance to the understanding of human use of past landscapes. Several also deal with recurrent issues, such as the unchanging physical shape of caves, looting and inadequate archaeological publications on cave contents.

Part 1 focuses on the scientific side of cave studies: the development of radiocarbon methods, micromorphology (for detecting traces of culture, intensity of occupation, pastoral activities) and

means of measuring changes in sea level. Part 2 offers an overview of caves in prehistoric times. Of particular interest here is the essay by S. Katsarou and A. Sampson on the symbolism and rituals practised by Late Neolithic communities, which scholars have often automatically assumed corresponded to those of later periods such as the Bronze Age or even the Archaic period. Part 3 deals with the famous caves of Crete, research on which is summarized first by L. Platon, then by N. Stampolidis and A. Kotsonas, who note that a formal set of criteria for identifying cave use for cultic practices in antiquity is still lacking. This section also contains two papers on the rituals practised in Cretan caves: one by E. Faro, who considers the role of the caves in the ritual and socio-political landscape of the Minoan Bronze Age and draws attention to the ways in which caves were experienced by Minoans during rituals and how these rituals differed from those practised in sanctuaries; and the other by L. Tyree, who compares the ritual use of caves to that of peak sanctuaries in the Protopalatial and Neopalatial periods (*ca.* 1900–1450 BC), and points out the similarities and differences in their use of space. This paper also explores the interesting relation of caves and sensorial experiences.

In part 4 we finally get to the uses of caves in the historical era. K. Sporn examines the phenomenon of caves as sacred spaces by comparing those of Attica and Crete to those found in other areas of Greece. In addition to discussing features that define a cave as sacred, she pertinently observes that caves played nearly no role in the political life of the *polis*, but are nonetheless crucial to the study of people who inhabited and worked in the countryside. Moving on to the Roman era, the paper by M.C. Hermannsen deals with the manipulation of grottoes in the imperial period, when many natural spaces were transformed into architectural structures that were used as dining rooms or recreational spaces. Concluding this section is the contribution by W. Friese, who discusses structures associated with oracles that were delivered in caves, and notes the importance of the sensorial environment to the experience of the person consulting the oracle.

Part 5 presents some key studies on the archaeology of caves and their long-lasting use (for example Schisto). The epilogue is by N. Kyparissi-Apostolika, who presents the difficulties of exploring caves and the factors affecting their preservation.

All in all, this is a highly stimulating volume that offers an excellent summary of the wide range of functions that caves served from prehistory to late antiquity. The many questions it raises about the methods for exploring the materials, roles and rituals of caves in the ancient landscape offer promising grounds for future research.

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MEYER (C.) **Greco-Scythian Art and the Birth of Eurasia – From Classical Antiquity to Russian Modernity**. Oxford: Oxford University Press, 2013. Pp. 464, illus. £95. 9780199682331.

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Meyer's book *Greco-Scythian Art and the Birth of Eurasia – From Classical Antiquity to Russian Modernity* is a revised version of a doctoral thesis defended in 2006. The aim of the book is to present the reader with 'a study of Greco-Scythian art and its contexts of reception in imperial Russia and the northern Black Sea region of antiquity' (vi); and in this quest the book is highly successful.

Despite several western research initiatives in the recent decades, the Black Sea region's rich archaeological heritage is only slowly gaining deserved awareness in wider western scholarship; and its reception and place in modern scholarship has indeed been a gap that needed to be filled. Meyer's book is at the heart of this issue and fills the gap elegantly. He sensibly limits the scope of the book to pre-Revolutionary Russia, but further studies of a similar approach into the Soviet and post-Soviet periods would make perfect sense and undoubtedly offer important insights into the ways in which history and archaeology can serve as key implements in the formation of political and national identities.

The introduction provides the reader with an overview of earlier research and the current state of research into Graeco-Scythian art, notably the pioneering works of M. Rostovtzeff and the impacts his work has had on the research field. These issues are further unfolded in chapter 2, which introduces the reception of Graeco-Scythian art in Russia and examines the background to the emergence of the larger collections with a case study of the Hermitage Museum.